UNITARIAN MONTHLY

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 231. (Vol. XIX)—12. DEC., 1922. ONE PENNY.

Dr. GEORGE JESSELL, M.A., M.D., D.P.H.

President, Sunday School Association.
President, Northern Sunday School Federation.
Chairman, Central Council, Unitarian Laymen's League.

(See p. 92.)

M.B.

Notes and News.

EDITOR'S ADDRESS: 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Contributors' copy should reach the Editor not later than the second Monday in each month

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We wish a very Happy Christmas to all our readers —and to everybody.

Will our readers please note the advertisement of Dr. Mellone's pamphlet, "Modern Churchmen and Unitarians," on the back page?

"The Appeal of Jesus for To-day," an address by the Rev. Henry Gow, D.D., delivered at the Summer School for Sunday School Teachers, Manchester College, Oxford, August 8th, 1922, is published in pamphlet form by the Sunday School Association, Essex Hall, Essex Street, London, W.C. 2, price sixpence. It is a clear and helpful statement of the value of Jesus and His teaching to-day, for purposes of religious instruction.

At the unveiling of the public memorial at Bootle to men who fell in the war the Rev. H. Fisher Short was appointed to offer the prayer.

The annual meetings of the Yorkshire Unitarian Union were held at Huddersfield, October 21st, when it was reported that an open-air mission had been carried on with encouraging success at Leeds.

The 58th annual meeting of the North Midland Association of Unitarians was held at Belper on Oct. 18th, when it was agreed to support the formation of a Midland Provincial Assembly, inclusive of the Midland Christian Union, the North Midland Association, and the Sheffield District Association.

The quarterly meetings of the S.-E. Wales Unitarian Society were held at Pontypridd, October 16th, when there was an animated discussion on "The Church and Social Problems," introduced by Rev. H. Andrew, of Aberdare.

The "Old English Fair," on behalf of the Bermondsey Unitarian Church realised £77.

The Sale of Work for our Chapel at Knutsford resulted in proceeds of over £200.

The Rev. S. T. Pagesmith, of Hastings, is giving a course of twelve propagandist lectures at Bexhill.

The 59th Annual Meeting of the North Cheshire Unitarian Sunday School Union was held at Stalybridge Hob Hill School, October 21st, when an excellent Musical Festival was held, following the usual business.

Manchester College, Oxford, opened its new session, October 16th, with seven men students and six women students for the ministry, and two others.

A third successful "Young People's Meeting," under the auspices of the London District Unitarian Society this year, was held at Essex Hall, October 14th.

The Rochdale and District Fellowship of Unitarian Churches had its annual meetings at Middleton, October 7th, when Rev. W. C. Hall, M.A., of Todmorden gave an address on "The Principles of Unitarianism."

Mr. William Bottomley, Unitarian Lay Minister, Yeovil and Taunton, having passed the qualifying examinations, has now entered upon the status of a fully qualified minister.

Of the 17 Unitarian candidates for Parliament, six have been elected.

The quarterly meeting of the Midland Sunday School Association was held at Moseley, Birmingham, October 28th, when Mr. Lewis Lloyd was presented with a set of the works of Charles Dickens, in recognition of his long service as secretary.

The Autumnal Meetings of the British and Foreign Unitarian Association, and other denominational bodies, held at Newcastle-on-Tyne, October 28th—30th, included a civic reception given by the Lord Mayor and Lady Mayoress, a Sunday School Association Conference, a Young People's Service, a B. and F.U.A. Conference, Sunday Services, Monday Evening Public Meeting, and other functions. The meetings synchronised with the annual meeting of the Northumberland and Durham Unitarian Association, and followed the celebrations of the 250th anniversary of the Newcastle congregation.

The 250th anniversary of the Hull Unitarian Congregation has been celebrated, October 28th—29th, the Lord Mayor presiding at the Saturday evening meeting, Rev. Henry Gow, D.D., being special preacher on the 29th.

Among the Unitarian candidates for election to Parliament were: Sir John F. L. Brunner; Sir Edgar Chatfield-Clarke; Major W. P. Colfox; Right Hon. A. Chamberlain; Right Hon. Neville Chamberlain; Mr. E. O. Dodgson, of Leeds; Mr. R. D. Holt; Mr. Fred Maddison; Mr. P. M. Oliver, Manchester; Miss Eleanor Rathbone, Liverpool; Mr. F. W. Pethick Lawrence; Rev. J. A. Shaw, M.A., Wolverhampton; Lieut.-Col. John Ward, C.M.G.; Col. Josiah Wedgwood; Mr. Aneurin Williams; Rev. J. Vint Laughland, Liverpool; Right Hon. Dr. Addison.

At the Finchley Unitarian Church Rev. Basil Martin answers questions at the close of his Sunday evening sermon.

The Hinckley Unitarians have purchased a house for their minister.

In 1920 the Unitarians in the United States possessed 477 congregations, claiming 82,515 adherents, with 505 ministers and 23,160 Sunday scholars. In 1921 there were in Great Britain and Ireland 357 places of worship held by Unitarians; there were 341 ministers and 13 lay-ministers, and 13 ministers in overseas dominions. Of the ministers 105 were educated at Manchester College, Oxford, including 13 students from the Unitarian Home Missionary College, and 5 from the Presbyterian College, Carmarthen; 108 ministers were educated at the Unitarian Home Missionary College, Manchester, and 23 at the Presbyterian College, Carmarthen. There were 45 ministers educated at theological colleges of other denominations, and 3 at Unitarian colleges in America, and 13 have had university or college education without special theological training.

The annual meeting, Bolton District Unitarian Sunday School Union, was held at Park Lane Chapel, October 28th.

MINISTERIAL CHANGES.—Rev. H. H. C. Jones, of Hinckley, has accepted appointment to the Cardiff Unitarian Church; Rev. G. W. Thompson has been welcomed at Sunderland, and the Rev. W. P. Phillips, M.A., at Sale; Rev. G. W. Troop, M.A., has accepted appointment to Moss Side Unitarian Church, and began duty November 19th; Mr. A. L. Agnew, B.A., appointed to York Street Church, Belfast.

CHRISTMAS.

Unto us a Child was born,
Herald of a brighter morn;
Unto us a Son was given,
Leading weary souls to heaven.
Years have come and years have gone,
Still that Light is shining on;
Still that Holy Child is born
Every blessed Christmas morn.

Still His words of truth and grace
In a holier world we trace;
When our hearts to love are stirred,
Still the angels' song is heard.
"Glory be to God on high"
Sing, ye angels, from the sky;
Mortals, raise the glad refrain,
"Peace on earth, goodwill to men!"

H. W. Hawkes.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

11.—The Rt. Hon. Sir J. STANSFIELD, G.C.B.

JAMES, the son of Judge Stansfield, was born in Halifax on March 5th, 1820. He became a graduate of London University, and was called to the Bar. But owing to some doubt of the exact honesty of advocacy he entered the calling of commerce. His object was to make a barely sufficient competency, so that he could devote himself to public life. In 1859 he was returned to Parliament for his native town, which he represented for thirty-six years. He early made his mark in the House of Commons, where he was recognised as a man of fine character and a remarkable gift of oratory. He might, perhaps, have attained the highest rank in political life but for his warm sympathy with the Italian Revolution under Garibaldi and Mazzini. The latter, when exiled from Italy, found a refuge in his English friend's house, before the sympathies of England as a whole were sufficiently aroused towards the patriotic cause in Italy. In spite of this he held many minor offices, and in 1871 became first president of the newly-appointed Local Government Board. Here he distinguished himself, and by his business ability soon set the new Board upon a sound footing. In 1886 he entered the Cabinet of Mr. Gladstone; six years later he refused a peerage offered to him by the same statesman. He died on February 17th, 1898.

Throughout his long public life he devoted himself to the cause of woman. A good brother to his six sisters, he appreciated the many gifts of women, both for public life and educational pursuits. Amongst other services which he rendered to them was the opening of the medical profession, from which they had long been jealously excluded. Where he believed himself to be right he was incapable of compromise; hence he was a serious difficulty to his colleagues in the Cabinet. That may have prevented him from obtaining the highest offices in the State. He never sought his own advantage in political and social life; a democrat by nature, he constantly supported every means of helping the less fortunate classes of society. Quietly but firmly he advocated the causes which were dear to his heart, and if he failed to attain the highest step of Cabinet rank he had the satisfaction of knowing that he had served his country with rare fidelity and scrupulous integrity.

He was a convinced Unitarian, and a vice-president of the British and Foreign Unitarian Association. His sympathy with the poor is shown by his filling the chair of our London Domestic Mission. Nor did he neglect to attend the annual meeting in 1886, though he was then in the Cabinet. What is more, he gave a carefully written and finely conceived address on that occasion. When at home in his native town he worshipped at Northgate End Chapel, and laid the foundation stone of the present handsome building. Always a striking personality, he made his influence felt wherever he went. If an unpopular cause seemed to him to be just he never shrank from adopting it and giving it the benefit of his reasoned advocacy. Hence he was prevented from attaining the height warranted by his unusual powers. It is interesting to note that two of his sisters were married to Unitarian ministers, one becoming Mrs. Millson, and the other Mrs. Porter. The present writer well remembers both of these, and the affectionate reverence with which they spoke of their brother.

For further information see "Memorable Unitarians" (Essex Hall), and the "Dictionary of National Biography."

Rev. Ramsden Balmforth, who has been presented with a gold watch and chain at Capetown, in recognition of his 25 years' ministry, quotes the Bishop of Pretoria, saying that three quarters of the world to-day are "tempted towards Unitarianism."

The Bazaar held by the Glossop Unitarian Church, October 5th and 7th, raised £700 towards the deficit of £2,500 left upon the new memorial school. Lord Doverdale contributed £100.

It is said that Sir Charles Santley, the famous singer, recently deceased, was once a Sunday School teacher in connection with the Unitarian Church at Kensington, and that he sang his first solo as a member of a Unitarian choir in Liverpool.

Unitarianism.

By the Rev. W. L. Schroeder, M.A.

Rev. W. L. Schroeder, M.A., of Mill Hill Chapel, Leeds, read a paper at the Autumnal Conference of the British and Foreign Unitarian Association, held at Newcastle, October 29th, on "Unitarian Ideals and Realities." The following quotations are from the "Inquirer":

Unitarians are what they are because they have heard the call to higher levels of rationality, intellectual honesty and spiritual service.

Unitarianism has everywhere questioned the authority of Church and Book in the interests of a larger knowledge and ampler range of spiritual life; and in the warp and woof of their denominational being gleaned threads of the love of the greater truth, the passion for liberty, the sense of infinite progression, the pre-eminence of spiritual values, the belief in the wider revelation and the exceeding worth of the individual witness.

In the matter of doctrine there is within the limits of Christian thought a fascinating diversity of handling. The absence of an authoritative creed allows of an individual treatment of the great ideas of God, of the person of Jesus, of the relation of the human and the divine, of destiny and personality, and of the evolution of religion and life. Yet within the general body of Unitarian belief certain great coherencies may be found —that God may be known; that creation is an eternal process; that revelation is through law, in beauty and by love; that the divine purpose is righteous; that the relations of man with God are real and momently effective; that sin is deliberate transgression from the way of life, and that repentance is necessary to salvation; that service is the earnest of religion, and that the individual is the unit of the kingdom of heaven; that spiritual values are supreme. The religion of Unitarians is devoid of fear, save of offence against God. The accredited conclusions of science and philosophy are sympathetically considered; re-adjustments of thought to fact are continually being made; there is an ample trust in the divine providence and a wide acceptance of God's varied dealings with His children. It will be admitted that our denominational realities are sound, rational and worthy of respect. We are, perhaps, over-modest in our propagandism, but the defect, if such it is, springs from our superlative regard for the rights of private judgment in matters of religion.

The ideals implicit in our present condition are —Freedom as a necessary condition of progress in the approach of man to God, in the relation of man with his fellows, in the development of church life, and in the evolution of religious personality; Truth as essential to the understanding of creation and of the revelation of God in nature, in history, in art, and in humanity; and Magnanimity and Wide-mindedness as the conditional states of social and religious fellowship.

What we do here and now will determine our fitness for the life to come. The Christian churches stand for the possibility of eternal life; Unitarianism shares the hope and recognises the necessary condition of righteousness.

Names are symbols that gather life and meaning with the generations. The word "Unitarian" to-day has been enriched by the faithful witness of good men and women, by loyal service to the community, by an almost passionate insistence on the value of education, by a fine, true, spiritual experience: in the great cities where our congregations exist, Unitarianism, as a term, suggests civic virtue, mental culture, a quiet godliness and downright honesty of bearing. Organic fellowship would be served by our proud avowal of the name, and by our determination to set a greater glory about the word. The progress of life demands the outright profession and the clear definite stand on actualities.

We believe in the unity of the divine creation; God, Man and Nature are one. We claim that the most can be got out of life and the most put into life, in the faith that the universe is rational, and that its unity is given in the love of God. Our ideal is the life that serves the unity of the divine creation. . . . The essential unity of life, individual responsibility, a present divine kingdom, summarise the distinctive beliefs of Unitarians.

DR. GEORGE JESSELL, M.A., M.D., (Oxon), D.P.H. (Manchester).

Dr. Geo. Jessel is one of our most active and esteemed Unitarian laymen. He is Consultant Tuberculosis Officer for the Lancashire County Council; President, Sunday School Association; President, Northern Sunday School Federation; Chairman, Central Council, Unitarian Laymen's League, and of the North-Western Divisional Council; Chairman, Memorial Hall Club, Manchester. He has been President of the Provincial Assembly of our Lancashire and Cheshire Churches; Chairman of Council, Southport Unitarian Church, 1918, 1919; is now a member of our Monton Church, and of various denominational committees, and is the author of an excellent book on "Health in School and Home" (S.S.A.). Dr Jessel is in the prime of life, is a most genial co-worker, and a very valuable adjunct to the Unitarian movement. We are able to present his portrait by the courtesy of the "Inquirer."

For the Children.

By Rev. H. FISHER SHORT.

A SWEET SURPRISE FOR SANTA.

A merrie Christmas to you all—
To boys and girls, to big and small!
If you would right merrie be,
You must give unselfishly,
And be the soul of charity—
So will you full happy be.

It was a lovely Christmas Eve! It was like a real Christmas card. Four inches of soft, dry, clean snow. Every tree, every bush, everything heavily draped in pure white. Hardly a breath of wind, so that the air was fresh without being cold. And when you spoke, even quietly, your voice was distinct and at most loud. Snow was falling, not thickly, but slowly, in big feathery flakes. Everything was perfectly seasonable, and made you feel jolly and want to do nice Christmassy things.

That was certainly how one little girl felt as she returned from an errand for Mother. And it was as jolly inside the house. There was a sweet, spicy smell, and Mother was humming quietly over the making of mince pies and other good things.

"Mummie, dear!" shouted Emmie, as she took off her coat in the hall.

"Yes, chick!" came the response from the kitchen.

"I've got a Christmas secret, and I want to keep it."

"Then why mention it? You've made me frightfully curious."

"Because, you see, Mummie," coaxed Emmie, climbing on to a chair and pressing her cheek to Mother's, "I want you to let me spend a lot of money without asking what I want to buy."

"As it's Christmas, you shall, you little fox; your box seems pretty heavy."

"Oh, thank you, Mummie, dear," cried Emmie, giving Mother a smacking kiss and running to get her coat.

"You've made me awfully curious, you know," teased Mother, as she helped her to dress.

"I'll tell you to-morrow. Goodbye, Mummie!" Another kiss and she was gone.

* * * * *

It was a very excited little Emmie that went to bed that Christmas Eve. Always had she been a quivering little bundle of joyous expectation; but this time it was a new kind of happiness. Mother teased during the "Good-night" cuddle; but Emmie held tight her secret. She heard Mother go downstairs and close the drawing-room door, and then she got busy. From under her pillow she drew a little parcel and a letter, and, jumping out, she went to the foot of the bed, where her stocking was hanging, and there placed them both. There, with a shiver of delight, she curled up in her warm cot—to watch. But invisible fairy fingers soon touched her eye-lids and lured her away to the land of dreams.

* * * * *

At midnight Father Christmas tip-toed into the room, filled her stocking with all the lovely things she had telephoned up the chimney and some she hadn't thought of, and, picking up the little parcel and the letter, left the room.

* * * * *

First he read the letter. It began with, "dear farther crismus," which brought a little lump to his throat. "yoo ar so good," it went on, "yoo bring meny gifs for mee and evrybody hear iswon for yoo i hoap yoo will lik it ime sory i dident think abowt won befor i hoap they will fit yoo with luv from emmie."

And when he saw the lovely gloves, I believe he wiped his eyes.

Emmie's Christmas morning was better than it had ever been before. When she saw so many beautiful gifts her eyes fairly glowed with pleasure; but her happiness was more than doubled because Father Christmas had accepted her little offering.

After all the fun and merriment of the Christmas breakfast, everybody got ready for the Carol Service. To Emmie's delight, she saw Father pulling on a pair of lovely warm gloves, and, drawing Mother aside, she whispered, "Look, Mummie, Daddie has got some new gloves just like the one's I gave to Santa Claus."

"Was that your secret, pet?" smiled Mother. "How very sweet of you! I'm sure Santa will be very pleased indeed."

Father pretended not to hear; and then, with a merry laugh, he took his little girl in his arms and gave her the biggest, closest, warmest Christmas hug she had ever had.

DEATHS.—Mr. George Moore, Nottingham, Oct. 20th; Mrs. John Gruneisen, Dibden, Southampton, Oct. 21st; Lieut.-Col. M. H. Thornely, Epsom, Oct. 30th, 47; Mr. Thomas Matthews, Croydon, Oct. 2nd, 87; Mrs. Dendy, widow of Rev. John Dendy, Swinton, Manchester, Nov. 4th, 91; Mr. F. F. Goodfellow, Wrington, Somerset, Nov. 7th, 69; Rev. Matthew R. Scott, at St. Annes-on-Sea, Nov. 8th, 52; Mr. F. Barrett, Bridport, 81; Mr. J. T. Underhill, Bristol, 71; Mr. John Swindells, Hollingworth (Mottram), Oct. 26th, 69; Lady Florence Provost, London, Nov. 9th, 74; Mr. Geo. H. Harris, Pimlico, London, Nov. 10th, 72; Mrs. J. H. Muirhead, Birmingham, Nov. 14th; Mr. Thomas Davies, Wrexham, Nov. 6th, 66; Mrs. S. A. P. Kitcat, Esher, Nov. 12th.

What Think Ye ?

By the Rev. WILLIAM C. HALL, M.A.

6.—WHAT THINK YE OF WORSHIP?

BY worship I mean here the coming together for the common recognition of God. There are many views of God, but there has always been a tendency for the people whose views are similar to come together for religious acts, such as prayer and praise. This worship has been instructive, as all worship at its best must be; but the question arises whether it is obligatory?

Is public worship a religious duty, or is it merely a formality in which we may engage as we feel inclined?

(1) I think men and women who intensely believe in God will not only wish to come together to discuss their spiritual experiences, but they will feel that a common confession of Him is required of them.

(2) Other men and women may ask themselves what they are doing in return for what God does for them. They receive from His hands: what kind of recognition do they make? Is it enough to praise God privately? Is not gratitude a quality that demands public manifestation?

But public worship is for more than the divine praise; it is a social act in which men and women help one another to quicken their sense of God and to become more alive to His will. As such it seems, at least to me, to be imperative, a duty laid upon them to be discharged habitually.

The paltriness of the excuses under which many professed Christians absent themselves from public worship is appalling, and their several churches suffer calamitously in consequence. All these excuses are confessions of indifference, the sin that makes the Christian Church as a whole impotent before the evils and wrongs of the world. What of our own household faith? I have heard this said in many places: "If all our own members came to church once a Sunday our attendances would be doubled; and if all the people in this town who are really Unitarians came occasionally our building would not be big enough to hold them."

The need is to emphasise public worship as a duty, and to make perfectly clear that above the opinions they represent, our Unitarian churches stand for the recognition, in common praise and prayer, of the One God.

National Unitarian Temperance Association.

The following are some of the principal ideas of the scholarly address by Dr. Lionel Tayler at our Conference reported in last issue—

As a social movement Temperance reform is some three or four hundred years old, and, in common with other social movements, has had many rises and falls in enthusiasm, but on the whole a steady gain.

A re-awakening is needed in all social efforts from time to time, as even good arguments too frequently repeated, when the mental outlook does not widen, result in monotony and weariness and consequent loss of enthusiasm. Lack of freshness is inexcusable in such a vast and interesting subject as this.

The problem is: How to interest people in a matter which is of vital importance to them.

We must make a study of the sources of popularity if we want to "grip" people, and we MUST reach them or we shall fail. The power such men as Gladstone and Father Mathew had over people was due to personality. We should avoid being obscessed by the subject, as obscession is the greatest foe to popularity.

The lighter side of the movement should be cultivated. Good stories are plentiful, and apt grouping and use would freshen speeches and literature.

Can the country be reformed by character, or are the masses so helpless that legal compulsion is necessary?

Rev. H. Dawtrey and Mr. Bredall told of their recent experiences in Finland, and stressed the fact that the Finns, living in a cold and trying climate, where alcoholic drinks are said to be necessary, if not indispensable, were able to get on very well without them. Mr. F. A. Edwards urged the importance of every Sunday School having a Band of Hope or Temperance Guild.

THE CHURCHES AND PUBLIC QUESTIONS.

In the "Inquirer" of March 18th appeared extracts from a letter from Professor Christie, of Meadville. He says: "The Washington Conference has given us in America a restored self-respect, and more confidence about the control of political life by moral principles. . . . It is surely an encouraging symptom that both in Catholic and Protestant Church life intelligent and high-minded laymen are more active than ever before, conscious of their responsibility as churchmen, and eager to exercise their moral responsibility through church agencies." It is very gratifying to know that feeling prevails in America, and we must hope that churchmen in this country will have solid ground for similar convictions, and that Unitarians especially may be well to the fore.

The Free Churches of England and Wales are organising a great Temperance Campaign, to

begin next January, and, in preparation for it, have just issued a booklet of "Facts, Figures and Fundamentals," in which the following words appear: "As the social implications of Christianity are more and more widely recognised it becomes increasingly clear that the Christian Church has a paramount duty to strive for the eradication of the Drink Evil." This booklet will be of service in the preparation of sermons and addresses for Temperance, and we shall be glad to supply a copy to anyone who applies to the undersigned. The booklet is published by the Temperance Council of the Christian Churches, and they have also issued some useful posters for church notice boards, etc. Our denominational Temperance Association is co-operating in the Mission work, and will be happy to send full particulars to those who can lend a hand, and it is hoped there will be many such.

Yours very truly,
E. F. COWLIN, Hon. Sec.
National Unitarian Temperance Association.

Greater Love Hath No Man

By Mrs. FISHER SHORT.

THE grey Dawn stirred, rubbed her eyes, and softly stepping, trailed her robes over Earth's face. Birds sent their love calls across to one another. Insect life commenced to buzz. Everywhere Nature appeared to become animate again.

There is something divine in the birth of a new day. Clean, sweet and unsullied, the Goddess comes with arms laden with gifts. And WHAT gifts she hands out, and, alas, WHAT trials and sorrows.

* * *

In the dawn of this new day the "Messenger of Life" and the "Messenger of Death" met on the same doorstep.

"So we meet again, brother," and a sorrowful look passed over "Life's" features as she faced her sombre companion.

"Yea, once again," murmured "Death." "I come to gather that which you bring."

With a gasp "Life" sped quickly up the staircase, "Death" trailing silently behind.

In a dim, pain-racked room "Life" tenderly laid her gift by a mother's side, "Death" looking sombrely on from a shadowed corner. A look of love unutterable wiping away all the anguish from her face, the mother gathered her precious gift closely to her breast, and with quivering lips tendered thanks.

"Life," with saddened mien and tear-filled eye, slowly receded, and sombre "Death" crept from his shadowy corner and looked down upon mother and child. Puzzled, and scarcely comprehending, yet instinctively clutching her babe closer, the Mother gazed into the dread eyes of "Death."

"Not my child?" she hoarsely whispered.

"Even so," replied "Death."

With all the heartfelt joy drained from her eyes, and only a great fear showing, the mother pleaded for the little life.

"Ask what you will. Take all—all I possess, but leave my greatest treasure."

"Take all?" queried "Death."

"All," came the frantic reply.

"Life" hovered flutteringly over the babe as "Death's" accents cut through the air.

"Even to life itself?"

With all her harassed soul in her eyes the mother gasped, "Life?"

"Your life," came the reply.

The "Messenger of Life," with a saddened look, elbowed "Death" to one side, and tenderly placing her hand upon the mother's head, murmured, "Your life is half spent, you have lived for self alone ——."

As in a flash the mother saw her selfish life, her petty aims, her littleness.

"Your babe," went on the murmur, "will be great—a power for good in the land. Men will bless him. Women ——."

"Decide," broke in "Death," edging nearer.

Frantically clutching at "Life's" hand, with agony in her eyes, the mother sent out her last appeal for succour.

Sorrowfully "Life" unclasped the hot, clinging fingers, and with the great love look of unutterable yearning at her babe, and hands trying to clasp the little figure to her, the mother gasped, "Take ME."

* * * * *

"Motherhood, the greatest force in the world," tremblingly murmured "Life," as they parted on the door-step.

"Except Death," came the trailing reply.

* * *

And the Dawn passed into the glare of day.

Rev. H. BODELL SMITH,
4, Ashton Grove, Crystal Road, Blackpool,
is at liberty to take Sunday Engagements.

THE UNITARIAN MONTHLY

One penny, by post 2d.; 12 copies 10d. post free; 25, 1s. 8d.; 50, 3s. 6d.; 100, 6s. and carriage. Annual Volume, with Index, 1/-, by post, 1/3.

All communications to H. Bodell Smith, 4, Ashton Grove, Crystal Road, Blackpool.

The Unitarian Women's League.

By MISS JOHNSTONE.

IN connection with the B. and F.U.A. meetings held at Newcastle, the W.L. met on Sunday afternoon, October 29th. A service for young people preceded tea, after which Mrs. Currer Briggs, of Leeds (our president), took the chair. She suggested that the three words which most fittingly represent the W.L. are Love, Work and Happiness.

Mrs. Woodhouse, president of Manchester District, gave an address on the "Individual Responsibility of the Individual Member of a Church." This individual responsibility, she thinks, is not fully realised. Everyone has an individual contribution to make, and none must feel that her quota, however small, is valueless.

Mrs. Herford spoke on the "Responsibility of the Individual as Concerns the International Aspect of Our Religious Faith." She gave a very interesting account of the foreign work of the Central Committee, in which she described the growth of the liberal religious movement abroad, and showed how the women at home could assist by their individual interest and co-operation. The Newcastle Branch were reminded of the help they had given to the women of the liberal movement in Palestine, and the following letter was read from the manager of the Hospital at Jaffa:—

"Dear Miss Herford,—Many thanks for the new 22 pillowslips you sent us. The parcel reached me, though we had some difficulty in getting it free of Customs duty. The Sister of the Hospital says her thanks, too. We had not so many fever patients as last summer, but some were dangerously ill, and some sorrowful deaths. The pillowslips are for us a sign of your friendly sentiments for our community, and this is it of which we have so much pleasure. May God reward your goodness.

Truly yours,
HELENE WAGNER.

LIVERPOOL District Branch held their Autumn Meeting on the 13th November. A short devotional service by the president, and the reading of papers by Mrs. F. Hill, Mrs. Parry, of Wallasey, and Mrs. Pearson, on "How to Strengthen the Life of the Church." The Junior Branch met at Ullet Road for service, tea and entertainment the previous Saturday.

LEEDS District Branch also held their Autumn Meeting at Westgate Chapel, Wakefield, on Nov. 11th, addressed by Mrs. Schroeder. The hon. secretary is Mrs. Eagleton, Lidgett Cottage, Lidgett Lane, Leeds, and Mrs. H. Hirsch, The Grove, Westwood, is the hon. treasurer.

More detailed accounts of these meetings will be published later.

Cr. 8vo. Stiff covers. 34 pp.

MODERN CHURCHMEN AND UNITARIANS.

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of "The Modern Churchman," contributed to "The Hibbert Journal" an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamphlet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of "The Hibbert Journal," and offered some comments on Mr. Major's argument, and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form FOR WIDE DISTRIBUTION.

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